



*In the name of Allah: the Compassionate, the Merciful*

## سورة الرعد

## AR-RA`AD

### Name

This Surah takes its name from the word (*ar-Ra'ad*) (thunder) that occurs in v. 13. It is merely the symbolic name of the Surah and does not in any way mean that the Surah deals with the scientific problems connected with thunder.

### Period of Revelation

The internal evidence (vv. 27-31 and vv. 34-48) shows that this Surah was revealed in the last stage of the Mission of the Holy Prophet at Makkah and during the same period in which Surahs Yunus, Hud and Al- A'araf were sent down. The manner of speech indicates that a long time had passed since the Holy Prophet had been conveying the Message. On the one hand, his opponents had been contriving different devices to defeat him and his Mission, and, on the other, his followers had been expressing a desire that by showing a miracle the disbelievers might be brought to the Right Way. In answer, Allah impressed on the Believers that it is not His way to convert people by this method and that they should not lose heart, if He is giving the enemies of the Truth a rope long enough to hang themselves. Otherwise, He is able to show such signs as may bring the dead out of their graves and make them speak (v. 31), but even then these obdurate people will invent an excuse to explain this away. All this decisive evidence clearly proves that this Surah was revealed during the last stage of the Prophet's Mission at Makkah.

### Central Theme

The first verse enunciates the main theme of this Surah, that is, "The Message of Muhammad (Allah's peace be upon him) is the very Truth, but it is the fault of the people that they are rejecting it." This is the pivot on which the whole Surah turns. This is why it has been shown over and over again in different ways that the basic components of the Message -- *Tauhid*, Resurrection and Prophethood--are a reality: therefore they should believe sincerely in these for their own moral and

spiritual good. They have been warned that they shall incur their own ruin if they reject them, for *kufir* by itself is sheer folly and ignorance. Moreover, the aim of the Surah is not merely to satisfy the minds but also to appeal to the hearts to accept the Faith. Therefore it does not merely put forward logical arguments in support of the truth of the Message and against the people's wrong notions, but at appropriate intervals it makes frequent use of sympathetic and earnest appeals to win over their hearts by warning them of the consequences of *kufir* and by holding out the happy rewards of Faith so that the foolish people should give up their obduracy.

Besides this, the objections of the opponents have been answered without any mention of them, and those doubts which are proving a hindrance in the way of the Message or were being created by the opponents have been removed. At the same time, the Believers; who had been passing through long and hard ordeal and were feeling tired, and waiting anxiously for Allah's succour, have been comforted and filled with hope and courage.

## المر ١ تِلْكَ آيَاتُ الْكِتَابِ ۚ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

The Verses	آيَاتُ	These are	تِلْكَ	Alif-Lam-Meem-Ra	المر ١
Has been revealed	أُنْزِلَ	And that which	وَالَّذِي	(of) the book	الْكِتَابِ ١
Your Lord	رَبِّكَ	From	مِنْ	Unto you	إِلَيْكَ
Most	أَكْثَرَ	But	وَلَكِنَّ	(is) the truth	الْحَقُّ
believe	يُؤْمِنُونَ	Not	لَا	Men	النَّاسِ

Translit	'Alif-Lām-Mīm-Rā Tilka 'Āyātu Al-Kitābi Wa Al-Ladhī 'Unzila 'Ilayka Min Rabbika Al-Ĥaqqu Wa Lakinna 'Akthara An-Nāsi Lā Yu'uminūna				
AhmedAli	یہ کتاب کی آیتیں ہیں اور جو کچھ تجھ پر تیرے رب سے اترا سو حق ہے اور لیکن اکثر آدمی ایمان نہیں لاتے				
Jalandhry	لہا۔ (اے محمد) یہ کتاب (الہی) کی آیتیں ہیں۔ اور جو تمہارے پروردگار کی طرف سے تم پر نازل ہوا ہے حق ہے لیکن اکثر لوگ ایمان نہیں لاتے				
YusufAli	Alif Lam Mim Ra. These are the Signs (or Verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.				
M.Khan	Alif-Lām-Mīm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad SAW) from your Lord is the truth, but most men believe not				
Pickthal	Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.				
Shakir	Alif Lam Mim Ra. These are the verses of the Book; and that which is revealed to you from your Lord is the truth, but most people do not believe.				

## اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

### ﴿٢﴾

Raised	رَفَعَ	(is) He Who	الَّذِي	Allah	اللَّهُ
And pillars	عَمَدٍ	Without	بِغَيْرِ	The Heavens	السَّمَاوَاتِ
He rose	اسْتَوَىٰ	Then	ثُمَّ	That you can see	تَرَوْنَهَا ٢
And subjected	وَسَخَّرَ	The Throne	الْعَرْشِ ٢	Above	عَلَى
Each	كُلٌّ	And the moon	وَالْقَمَرَ ٢	The sun	الشَّمْسَ
Appointed	مُسَمًّى ٢	For a term	لِأَجَلٍ	Running (its course)	يَجْرِي
He explains in detail	يُفَصِّلُ	All affairs	الْأَمْرَ	He manages	يُدَبِّرُ
In the meeting with	بِلِقَاءِ	That you may	لَعَلَّكُمْ	The Verses	الْآيَاتِ

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

	Believe with certainty	تَوْفِقُونَ	Your Lord	رَبِّكُمْ
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Translit	<i>Allāhu Al-Ladhī Rafa`a As-Samāwāti Bighayri `Amadin Tarawnahā Thumma Astawā `Alā Al-`Arshi Wa Sakhkhara Ash-Shamsa Wa Al-Qamara Kullun Yajrī Li`jalin Musammāan YudabbiruAl-`Amra Yufaṣṣilu Al-`Āyāti La`allakum Biliqā`i Rabbikum Tūqinūna</i>
AhmedAli	اللہ وہ ہے جس نے آسمانوں کو ستونوں کے بغیر بلند کیا جنہیں تم دیکھ رہے ہو پھر عرش پر قائم ہوا اور سورج اور چاند کو کام پر لگا دیا ہر ایک اپنے وقت معین پر چل رہا ہے وہ ہر ایک کام کا انتظام کرتا ہے نشانیاں کھول کر بتاتا ہے تاکہ تم اپنے رب سے ملنے کا یقین کر لو
Jalandhry	خدا وہی تو ہے جس نے ستونوں کے بغیر آسمان عیسا کہ تم دیکھتے ہو (اتنے) اونچے بنائے۔ پھر عرش پر باٹھرا اور سورج اور چاند کو کام میں لگا دیا۔ ہر ایک ایک ميعاد معین تک گردش کر رہا ہے۔ وہی (دنیا کے) کاموں کا انتظام کرتا ہے (اس طرح) وہ اپنی آیتیں کھول کھول کر بیان کرتا ہے کہ تم اپنے پروردگار کے روبرو جانے کا یقین کرو
YusufAli	Allah is He Who raised the heavens without any pillars that ye can see; then He established Himself on the Throne (of authority); He has subjected the sun and the moon (to His law)! Each one runs (its course) for a term appointed. He doth regulate all affairs explaining the Signs in detail, that ye may believe with certainty in the meeting with your Lord.
M.Khan	Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawâ) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! each running (its course) for a term appointed. He manages and regulates all affairs, He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.
Pickthal	Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.
Shakir	Allah is He Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا ۚ وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ۚ يُغْشِي اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾

Spread out	مَدَّ	Who	الَّذِي	And (it is) He	وَهُوَ
Therein	فِيهَا	And placed	وَجَعَلَ	The earth	الْأَرْضَ
And of	وَمِنْ	And rivers	وَأَنْهَارًا ۚ	Firm mountains	رَوَاسِيَ
He made	جَعَلَ	(of) fruits	الثَّمَرَاتِ	Every kind	كُلِّ
Two	اثْنَيْنِ ۚ	In pairs	زَوْجَيْنِ	(in it)	فِيهَا
(over) the day	النَّهَارَ ۚ	The night	اللَّيْلِ	He brings as a cover	يُغْشِي
That	ذَلِكَ	In	فِي	Verily	إِنَّ
Who reflect	يَتَفَكَّرُونَ	For people	لِقَوْمٍ	(there are) signs	لَآيَاتٍ

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

Translit	<i>Wa Huwa Al-Ladhī Madda Al-'Arḍa Wa Ja'ala Fīhā Rawāsiya Wa 'Anhārāan Wa Min KullīAth-Thamarāti Ja'ala Fīhā Zawjayni Athnayni Yughshī Al-Layla An-Nahāra 'Inna Fī Dhālīka La'āyātīn Liqawmin Yatafakkarūna</i>
AhmedAli	اور اسی نے زمین کو پھیلا یا اور اس میں پہاڑ اور دریا بنائے اور زمین میں ہر ایک پھل دو قسم کا بنایا دن کو رات سے چھپا دیتا ہے بے شک اس میں سوچنے والوں کے لیے نشانیاں ہیں
Jalandhry	اور وہ وہی ہے جس نے زمین کو پھیلا یا اور اس میں پہاڑ اور دریا پیدا کئے اور ہر طرح کے میوؤں کی دو دو قسمیں بنائیں۔ وہی رات کو دن کا لباس پہنتا ہے۔ غور کرنے والوں کے لیے اس میں بہت سی نشانیاں ہیں
YusufAli	And it is He Who spread out the earth, and set thereon mountains standing firm, and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the Night as a veil o'er the Day. Behold, verily in these things there are Signs for those who consider!
M.Khan	And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big) He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for people who reflect.
Pickthal	And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.
Shakir	And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكْلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿4﴾

وَفِي	And in	الأرضِ	The earth	قِطْعٌ	(there are) tracts
مُتَجَاوِرَاتٌ	Neighbouring	وَجَنَّاتٌ	And gardens	مِنْ	Of
أَعْنَابٍ	Vines	وَزَرْعٌ	And green crops (fields)	وَنَخِيلٌ	And date-palms
صِنَوَانٌ	Growing into two or three from a single stem root	وَغَيْرُ	Or otherwise	صِنَوَانٍ	One stem root for every palm
يُسْقَى	Watered	بِمَاءٍ	With water	وَاحِدٍ	The same
وَنُفَضِّلُ	Yet We make more excellent	بَعْضَهَا	Some of them	عَلَى	Than
بَعْضٍ	Others	فِي	(in)	الْأُكْلِ ۚ	Eating
إِنَّ	Verily	فِي	In	ذَلِكَ	These things
لَآيَاتٍ	There are Signs	لِقَوْمٍ	For the people	يَعْقِلُونَ	Who understand

Translit	<i>Wa Fī Al-'Arḍi Qiṭa'un Mutajāwirātun Wa Jannātun Min 'A'nābin Wa Zar'un Wa NakhīlunShinwānun Wa Ghayru Shinwānin Yusqā Bimā'in Wāḥidin Wa Nufaddīlu Ba'dahā `Alā Ba'din FīAl-'Ukuli 'Inna Fī Dhālīka La'āyātīn Liqawmin Ya'qilūna</i>
AhmedAli	اور زمین میں ٹکڑے ایک دوسرے سے ملے ہوئے ہیں اور انگور کے باغ میں اور کھیتیاں اور کھجوریں میں ایک کی جڑ ملی ہوئی بعض بن ملی انہیں پانی بھی

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

	ایک ہی دیا جاتا ہے اور ہم ایک کو دوسرے پر پھلوں میں فضیلت دیتے ہیں بے شک اس میں عقل مندوں کے لیے بڑی نشانیاں ہیں
Jalandhry	اور زمین میں کئی طرح کے قطعات ہیں۔ ایک دوسرے سے ملے ہوئے اور انگور کے باغ اور کھیتی اور کھجور کے درخت۔ بعض کی بہت سی شاخیں ہوتی ہیں اور بعض کی اتنی نہیں ہوتیں (باوجود یہ کہ) پانی سب کو ایک ہی ملتا ہے۔ اور ہم بعض میوؤں کو بعض پر لذت میں فضیلت دیتے ہیں۔ اس میں سمجھنے والوں کے لیے بہت سی نشانیاں ہیں
Yusuf Ali	And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees— growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are Signs for those who understand!
M.Khan	And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm ), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs) for the people who understand
Pickthal	And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.
Shakir	And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا  
بِرَبِّهِمْ ۚ وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿5﴾

Then wondrous	فَعَجَبٌ	You wonder	تَعْجَبُ	And if	وَإِنْ
We are	كُنَّا	When	أِذَا	(is) their saying	قَوْلُهُمْ
Indeed (be) in	لَفِي	Shall we	أَإِنَّا	Duest	تُرَابًا
And they are those	أُولَٰئِكَ	A new	جَدِيدٍ ۚ	Creating	خَلْقٍ
In their Lord	بِرَبِّهِمْ ۚ	Disbelieve	كَفَرُوا	Who	الَّذِينَ
In	فِي	Will have iron chains	الْأَغْلَالُ	And they are those who	وَأُولَٰئِكَ
Dwellers	أَصْحَابُ	And they will be	وَأُولَٰئِكَ	Their necks	أَعْنَاقِهِمْ ۚ
Therein	فِيهَا	They	هُمْ	(of) the Fire	النَّارِ ۖ
				Will abide	خَالِدُونَ

Translit	Wa 'In Ta`jab Fa`ajabun Qawluhum 'A'idhā Kunnā Turābāan 'A'innā Lafī Khalqin Jadīdin 'Ulā'ika Al-Ladhīna Kafarū Birabbihim Wa 'Ulā'ika Al-'Aghlālu Fī 'A'nāqihim Wa 'Ulā'ika 'Aṣḥābu An-Nāri Hum Fīhā Khālidūna
AhmedAli	اگر تو عجیب بات چاہے تو ان کا یہ کتنا عجیب ہے کہ کیا جب ہم مٹی ہو گئے کیا نئے سرے سے بنائیں جائیں گے یہی وہ ہیں جو اپنے رب سے منکر ہو گئے اور انہیں کی گردنوں میں طوق ہوں گے اور یہی دوزخی ہیں وہ اس میں ہمیشہ رہیں گے
Jalandhry	اگر تم عجیب بات سننی چاہو تو کافروں کا یہ کتنا عجیب ہے کہ جب ہم (مر کر) مٹی ہو جائیں گے تو کیا از سر نو پیدا ہوں گے؟ یہی لوگ ہیں جو اپنے پروردگار سے

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

	منکر ہوئے ہیں۔ اور یہی ہیں جن کی گردنوں میں طوق ہوں گے اور یہی اہل دوزخ ہیں کہ ہمیشہ اس میں (جلتے) رہیں گے
YusufAli	If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, who dwell therein (for aye)!
M.Khan	And if you (O Muhammad SAW) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.
Pickthal	And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.
Shakir	And if you would wonder, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ  
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿٦﴾

Before	قَبْلَ	The evil	بِالسَّيِّئَةِ	And they ask you to hasten	وَيَسْتَعْجِلُونَكَ
Occurred	خَلَتْ	And verily	وَقَدْ	The good	الْحَسَنَةِ
But verily	وَإِنَّ	Exemplary punishment	الْمَثَلَاتُ ۚ	Before them	مِنْ قَبْلِهِمْ
(of) forgiveness	مَغْفِرَةٍ	(is) full	لَذُو	Your Lord	رَبَّكَ
Their wrong-doing	ظُلْمِهِمْ ۚ	Inspite of	عَلَىٰ	For mankind	لِّلنَّاسِ
(is) Severe	لَشَدِيدُ	Your Lord	رَبَّكَ	And verily	وَإِنَّ
				In punishment	الْعِقَابِ

Translit	Wa Yasta `jilunaka Bis-Sayyi'ati Qabla Al-Hasanati Wa Qad Khalat Min Qablihimu Al-Mathulātu Wa 'Inna Rabbaka Ladhū Maghfiratin Lilnāsi `Alā Ḥulmihim Wa 'Inna Rabbaka Lashadīdu Al-'Iqābi
AhmedAli	اور تجھ سے بھلائی سے پہلے برائی کو جلد مانگتے ہیں اور ان سے پہلے بہت سے عذاب سے گزر چکے ہیں اور بے شک تیرا رب لوگوں کو باوجود ان کے ظلم کے معاف بھی کرتا ہے اور تیرے رب کا عذاب بھی سخت ہے
Jalandhry	اور یہ لوگ بھلائی سے پہلے تم سے برائی کے جلد خواستگار یعنی (طالب عذاب) میں حالانکہ ان سے پہلے عذاب (واقع) ہو چکے ہیں اور تمہارا پروردگار لوگوں کو باوجود ان کی بے انصافیوں کے معاف کرنے والا ہے۔ اور بے شک تمہارا پروردگار سخت عذاب دینے والا ہے
YusufAli	They ask thee to hasten on the evil in preference to the good: yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrongdoing: and verily thy Lord is (also) strict in punishment.
M.Khan	They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.
Pickthal	And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred



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	before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.
Shakir	And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنْذِرٌ ۚ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

Who believe	كَفَرُوا	Those	الَّذِينَ	And say	وَيَقُولُ
To him	عَلَيْهِ	Is sent down	أُنْزِلَ	Why not	لَوْلَا
His Lord	رَبِّهِ ۚ	From	مِنْ	A sign	آيَةٌ
A warner	مُنْذِرٌ ۚ	You are	أَنْتَ	Only	إِنَّمَا
(there is) a guide	هَادٍ	People	قَوْمٍ	And to every	وَلِكُلِّ

Translit	Wa Yaqūlu Al-Ladhīna Kafarū Lawlā 'Unzila 'Alayhi 'Āyatun Min Rabbihi 'Innamā 'Anta Mundhirun Wa Likulli Qawmin Hādin
AhmedAli	اور کافر کہتے ہیں اس کے رب سے اس پر کوئی نشانی کیوں نہیں اتری تم تو محض ڈرانے والے ہو اور ہر قوم کے لیے ایک رہبر ہوتا آیا ہے
Jalandhry	اور کافر لوگ کہتے ہیں کہ اس (پیغمبر) پر اس کے پروردگار کی طرف سے کوئی نشانی نازل نہیں ہوئی۔ سو (اے محمد ﷺ) تم تو صرف ہدایت کرنے والے ہو اور ہر ایک قوم کے لیے رہنما ہوا کرتا ہے
YusufAli	And the Unbelievers say! "Why is not a Sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.
M.Khan	And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.
Pickthal	Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.
Shakir	And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ۚ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

What	مَا	Knows	يَعْلَمُ	Allah	اللَّهُ
Female	أُنْثَىٰ	Every	كُلُّ	Bears	تَحْمِلُ
The wombs	الْأَرْحَامُ	Fall short (of their time or number)	تَغِيصُ	And by how much	وَمَا
And every	وَكُلُّ	They exceed	تَزْدَادُ ۚ	And what	وَمَا
(is) in (due) proportion	بِمِقْدَارٍ	With Him	عِنْدَهُ	Thing	شَيْءٍ

Translit	Allāhu Ya`lamu Mā Tahmilu Kullu 'Unthā Wa Mā Taghīdu Al-'Arhāmu Wa Mā Tazdādu Wa Kullu Shay'in Indahu Bimiqdārin
AhmedAli	اللہ کو معلوم ہے کہ جو کچھ ہر مادہ اپنے پیٹ میں لیے ہوئے ہے اور جو کچھ پیٹ میں سکڑتا اور بڑھتا ہے اور اس کے ہاں ہر چیز کا اندازہ ہے



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Jalandhry	نہا ہی اس بچے سے واقف ہے جو عورت کے پیٹ میں ہوتا ہے اور پیٹ کے سکڑنے اور بڑھنے سے بھی (واقف ہے)۔ اور ہر چیز کا اس کے ہاں ایک اندازہ مقرر ہے
YusufAli	Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.
M.Khan	Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.
Pickthal	Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.
Shakir	Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.

### عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿9﴾

And the seen	وَالشَّهَادَةِ	(of) the unseen	الْغَيْبِ	(H is) All-Knower	عَالِمُ
		The Most High	الْمُتَعَالِ	The Most Great	الْكَبِيرُ

Translit	'Ālimu Al-Ghaybi Wa Ash-Shahādati Al-Kabīru Al-Muta`ālī
AhmedAli	پوشیدہ اور ظاہر کا جاننے والا ہے سب سے بڑا بلند مرتبہ ہے
Jalandhry	وہ دانائے نہاں و آشکار ہے سب سے بزرگ (اور) عالی رتبہ ہے
YusufAli	He knoweth the Unseen and that which is open: He is the Great, the Most High.
M.Khan	All-Knower of the unseen and the seen, the Most Great, the Most High.
Pickthal	He is the Knower of the Invisible and the Visible, the Great, the High Exalted.
Shakir	The Knower of the unseen and the seen, the Great, the Most High.

### سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿10﴾

(who)	مَنْ	Any of you	مِنْكُمْ	(it is) the same (to Him) (whether)	سَوَاءٌ
And (who)	وَمَنْ	(his) speech	الْقَوْلَ	Conceals	أَسَرَ
And whoever	وَمَنْ	It	بِهِ	Declares openly	جَهَرَ
By night	بِاللَّيْلِ	Be hid	مُسْتَخْفٍ	(he)	هُوَ
		By day	بِالنَّهَارِ	And goes freely	وَسَارِبٌ

Translit	Sawā'un Minkum Man 'Asarra Al-Qawla Wa Man Jahara Bihi Wa Man Huwa Mustakhfin Bil-Layli Wa Sāribun Bin-Nahāri
AhmedAli	تم میں سے جو شخص کوئی بات چپکے سے کہے یا پکار کر کہے اور جو شخص رات میں کہیں چھپ جائے یا دن میں چلے پھرے یہ سب برابر ہیں
Jalandhry	کوئی تم میں سے چپکے سے بات کہے یا پکار کر یا رات کو کہیں چھپ جائے یا دن کی روشنی میں کھلم کھلا چلے پھرے (اس کے نزدیک) برابر ہے

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YusufAli	It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk freely by day.
M.Khan	It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or goes forth freely by day.
Pickthal	Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.
Shakir	Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ

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Before him	مِنْ بَيْنِ يَدَيْهِ	(there are) angels in succession	مُعَقِّبَاتٌ	For him	لَهُ
By	مِنْ	They guard him	يَحْفَظُونَهُ	And behind him	وَمِنْ خَلْفِهِ
Verily	إِنَّ	(of) Allah	اللَّهُ ۚ	The Command	أَمْرٍ
Changes	يُغَيِّرُ	Not	لَا	Allah	اللَّهُ
They change	يُغَيِّرُوا	Until	حَتَّىٰ	The condition of a people	مَا بِقَوْمٍ
And when	وَإِذَا	In themselves	بِأَنْفُسِهِمْ ۚ	What (is)	مَا
For a people	بِقَوْمٍ	Allah	اللَّهُ	Wills	أَرَادَ
Turning away	مَرَدَّ	(there can be) no	فَلَا	Misfortune	سُوءًا
For them	لَهُمْ	And (there is) not	وَمَا	Of it	لَهُ ۚ
protector	وَالٍ	Any	مِنْ	Besides Him	مِنْ دُونِهِ

Translit	Lahu Mu`aqqibātun Min Bayni Yadayhi Wa Min Khalfihi Yahfaẓūnahu Min 'Amri Allāhi 'InnaAllāha Lā Yughayyiru Mā Biqawmin Ḥattā Yughayyirū Mā Bi'anfusihim Wa 'Idhā 'Arāda Allāhu Biqawmin Sū'āan Falā Maradda Lahu Wa Mā Lahum Min Dūnihi Min Wa A-
AhmedAli	ہر شخص حفاظت کے لیے کچھ فرشتے ہیں اس کے آگے اور پیچھے الہ کے حکم سے اس کی نگہبانی کرتے ہیں بے شک اللہ کسی قوم کی حالت نہیں بدلتا جب تک وہ خود اپنی حالت کو نہ بدلے اور جب اللہ کو کسی قوم کی برائی پابتا ہے پھر اسے کوئی نہیں روک سکتا اور اس کے سوا ان کا کوئی مددگار نہیں ہو سکتا
Jalandhry	اس کے آگے اور پیچھے خدا کے چوکیدار ہیں جو خدا کے حکم سے اس کی حفاظت کرتے ہیں۔ خدا اس (نعمت) کو جو کسی قوم کو (حاصل) ہے نہیں بدلتا جب تک کہ وہ اپنی حالت کو نہ بدلے۔ اور جب خدا کسی قوم کے ساتھ برائی کا ارادہ کرتا ہے تو پھر وہ پھر نہیں سکتی۔ اور خدا کے سوا ان کا کوئی مددگار نہیں ہوتا
YusufAli	For each (such person) there are (angels) in succession, before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him any to protect.
M.Khan	For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allāh. Verily! Allāh will not change the (good) condition of a people as long as they do not change their

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	state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allāh). But when Allāh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.
Pickthal	For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.
Shakir	For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

### هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ ﴿12﴾

Shows you	يُرِيكُم	Who	الَّذِي	He (it is)	هُوَ
And as a hope (for rain)	وَطَمَعًا	As a fear (for travelers)	خَوْفًا	The lightning	الْبَرْقَ
Heavy (with water)	الثِّقَالَ	The clouds	السَّحَابَ	And (it is He Who) brings up (or originates)	وَيُنْشِئُ

Translit	Huwa Al-Ladhī Yurīkumu Al-Barqa Khawfāan Wa Ṭama`āan Wa Yunshi'u As-SahābaAth-Thiqāla
AhmedAli	وہی ہے جو تمہیں خوف یا امید دلانے کے لیے بجلی دکھاتا اور بھاری بادلوں کو اٹھاتا ہے
Jalandhry	اور وہی تو ہے جو تم کو ڈرانے اور امید دلانے کے لیے بجلی دکھاتا اور بھاری بھاری بادل پیدا کرتا ہے
YusufAli	It is He Who doth show you the lightning, by way both of fear and of hope: it is He Who doth raise up the clouds, heavy with (fertilizing) rain!
M.Khan	It is He who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).
Pickthal	He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds.
Shakir	He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.

### وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ

### يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿13﴾

His praises	بِحَمْدِهِ	Thunder	الرَّعْدُ	and glorifies	وَيُسَبِّحُ
His Awe	خِيفَتِهِ	Because of	مِنْ	And (so do) the angels	وَالْمَلَائِكَةُ
He strikes	فَيُصِيبُ	The thunderbolts	الصَّوَاعِقَ	And He sends	وَيُرْسِلُ
He wills	يَشَاءُ	Whom	مَنْ	Therewith	بِهَا
About	فِي	Dispute	يُجَادِلُونَ	Yet they (disbelievers)	وَهُمْ
Mighty	شَدِيدُ	And He (is)	وَهُوَ	Allah	اللَّهُ
				In punishment	الْمِحَالِ

Translit	Wa Yusabbiḥu Ar-Ra`du Biḥamdihi Wa Al-Malā'ikatu Min Khīfatihi Wa Yursilu Aṣ-Ṣawā`iqa Fayuṣību Bihā
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	<i>Man Yashā'u Wa Hum Yujādilūna Fī Allāhi Wa Huwa Shadīdu Al-Mihāli</i>
AhmedAli	اور خدا کی پاکی کے ساتھ اس کی تعریف کرتا ہے اور سب فرشتے اس کے ڈر سے اور بجلیاں بھیجتا ہے پھر انہیں جس پر چاہتا ہے گرا دیتا ہے اور یہ تو اہل ہ کے بارے میں جھگڑتے ہیں حالانکہ وہ بڑی قوت والا ہے
Jalandhry	اور خدا اور فرشتے سب اس کے خوف سے اس کی تسبیح و تحمید کرتے رہتے ہیں اور وہی بجلیاں بھیجتا ہے پھر جس پر چاہتا ہے گرا بھی دیتا ہے اور وہ خدا کے بارے میں جھگڑتے ہیں۔ اور وہ بڑی قوت والا ہے
YusufAli	Nay thunder repeateth His praises and so do the angels, with awe: He flingeth the loud-voiced thunderbolts and therewith He striketh whomsoever He will... Yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!
M.Khan	And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.
Pickthal	The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunder-bolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.
Shakir	And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفِّهِهٖ إِلَى الْمَاءِ  
لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

(of) Truth	الْحَقِّ ۖ	(is) the call	دَعْوَةُ	For Him (Alone)	لَهُ
Besides Him	مِنْ دُونِهِ	They invoke	يَدْعُونَ	And those whom	وَالَّذِينَ
Them	لَهُمْ	They can answer	يَسْتَجِيبُونَ	Not	لَا
Like one who stretches for	كَبَاسِطٍ	Except	إِلَّا	Any thing	بِشَيْءٍ
Water	الْمَاءِ	For	إِلَى	His hands	كَفِّهِهٖ
But not	وَمَا	His mouth	فَاهُ	To reach	لِيَبْلُغَ
And is nothing	وَمَا	Reaches it	بِالْبَالِغِ ۚ	It	هُوَ
But	إِلَّا	(of) the disbelievers	الْكَافِرِينَ	The invocation	دُعَاءُ
		An error (i.e. of no use)	ضَلَالٍ	(in)	فِي

Translit	<i>Lahu Da`watu Al-Ĥaqqi Wa Al-Ladhīna Yad`ūna Min Dūnihi Lā Yastajībūna Lahum Bishay'in 'Illā Kabāsiṭi Kaffayhi 'Ilā Al-Mā'i Liyablughā Fāhu Wa Mā Huwa Bibālighihi Wa Mā Du`ā'u Al-Kāfirīna 'Illā Fī Ḍalālīn</i>
AhmedAli	اسی کو پکارنا بجا ہے اور اس کے سوا جن لوگوں کو پکارتے ہیں وہ ان کے کچھ بھی کام نہیں آتے مگر جیسا کوئی پانی کی طرف اپنے دونوں ہاتھ پھیلائے کہ اس کے منہ میں آجائے حالانکہ وہ اس کے منہ تک نہیں پہنچتا اور کافروں کی جتنی پکار ہے سب گمراہی ہے
Jalandhry	سودمند پکارنا تو اسی کا ہے اور جن کو یہ لوگ اس کے سوا پکارتے ہیں وہ ان کی پکار کو کسی طرح قبول نہیں کرتے مگر اس شخص کی طرح جو اپنے دونوں ہاتھ پانی کی طرف پھیلا دے تاکہ (دور ہی سے) اس کے منہ تک آ پہنچے حالانکہ وہ (اس تک کبھی بھی) نہیں آسکتا اور (اسی طرح) کافروں کی پکار بیکار ہے

## The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

YusufAli	For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).
M.Khan	For Him (Allâh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use)
Pickthal	Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands towards water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.
Shakir	To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.

### وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

Whoever	مَنْ	Falls in prostration	يَسْجُدُ	And unto Allah (Alone)	وَلِلّٰهِ
And the earth	وَالْأَرْضِ	The heavens	السَّمَاوَاتِ	(is) in	فِي
And so do their shadows	وَظِلَالُهُمْ	Or unwillingly	وَكَرْهًا	Willingly	طَوْعًا
		And in the afternoons	وَالْآصَالِ	In the morning	بِالْغُدُوِّ

Translit	Wa Lillahi Yasjudu Man Fi As-Samāwāti Wa Al-'Arḍi Ṭaw`āan Wa Karhāan Wa Ṣilāluhum Bil-Ghudūwi Wa Al-'Aṣālī
AhmedAli	اور پارسو ناپار الہی کو آسمان والے اور زمین والے سجدہ کرتے ہیں اور ان کے سائے بھی صبح اور شام
Jalandhry	اور جتنی مخلوقات آسمانوں اور زمین میں ہے خوشی سے یا زبردستی سے خدا کے آگے سجدہ کرتی ہے اور ان کے سائے بھی صبح و شام (سجدہ کرتے ہیں)
YusufAli	Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection)— with good— will or in spite of themselves: so do their shadows in the mornings and evenings.
M.Khan	And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons
Pickthal	And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.
Shakir	And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللّٰهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ  
لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ  
ۚ أَمْ جَعَلُوا لِلّٰهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ

### الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

(is) the Lord	رَبُّ	Who	مَنْ	Ay (O Muhammad)	قُلْ
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# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

Say	قُلْ	And the earth	وَالْأَرْضِ	(of) the heavens	السَّمَاوَاتِ
Have you then taken (for worship)	أَفَاتَّخَذْتُمْ	Say	قُلْ	(it is) Allah	اللَّهُ َ
Not	لَا	Protectors	أَوْلِيَاءَ	Other than Him	مِنْ دُونِهِ
Either for benefit	نَفْعًا	For themselves	لِأَنْفُسِهِمْ	They have power	يَمْلِكُونَ
Say	قُلْ	For harm	ضَرًّا َ	Nor	وَلَا
The blind	الْأَعْمَى	Equal	يَسْتَوِي	Are	هَلْ
Are	هَلْ	Or	أَمْ	And the seer	وَالْبَصِيرُ
And light	وَالنُّورُ َ	Darkness	الظُّلُمَاتِ	Equal	تَسْتَوِي
To Allah	لِلَّهِ	Do they (disbelieves) assign	جَعَلُوا	Or	أَمْ
The like of His creation	كَخَلْقِهِ	Who created	خَلَقُوا	Partners	شُرَكَاءَ
To them	عَلَيْهِمْ َ	The creation	الْخَلْقِ	So that seemed alike	فَتَشَابَهَ
(is) the Creator	خَالِقِ	Allah	اللَّهُ	say	قُلْ
And He is	وَهُوَ	Things	شَيْءٍ	(of) all	كُلِّ
		The Irresistible	الْقَهَّارُ	The One	الْوَّاحِدُ

Translit	<i>Qul Man Rabbu As-Samāwāti Wa Al-'Arđi Quli Allāhu Qul 'Afāttakhadhtum Min Dūnihi'Awliyā'a Lā Yamlikūna Li'nfusihim Naf'āan Wa Lā Ğarrāan Qul Hal Yastawī Al-'A`mā Wa Al-Baṣīru 'Am Hal Tastawī Aẓ-Ẓulumātu Wa An-Nūr 'Am Ja`alū Lillāhi Shurakā'a Khalaqū Kakhalqihī Fatashābaha Al-Khalqu `Alayhim Quli Allāhu Khāliq Kulli Shay'in Wa Huwa Al-Wāhidu Al-Qahhāru</i>
AhmedAli	کو آسمانوں اور زمین کا رب کون ہے کہہ دو اللہ کو پھر کیا تم نے اللہ کے سوا ان چیزوں کو معبود نہیں بنا رکھا جو اپنے نفوس کے نفع اور نقصان کے بھی مالک نہیں کو کیا اندھا اور دیکھنے والا برابر ہو سکتا ہے یا کہیں اندھیرا اور روشنی برابر ہو سکتے ہیں کیا جنہیں انہوں نے اللہ کا شریک بنا رکھا ہے انہوں نے بھی اللہ کی مخلوق جیسی کوئی مخلوق بنائی ہے پھر مخلوق ان کی نظر میں مشتبہ ہو گئی ہے پیدا کرنے والا اللہ ہے اور وہ اکیلا زبردست ہے
Jalandhry	ان سے پوچھو کہ آسمانوں اور زمین کا پروردگار کون ہے؟ (تم ہی ان کی طرف سے) کہہ دو کہ خدا۔ پھر (ان سے) کہہ دو کہ تم نے خدا کو چھوڑ کر ایسے لوگوں کو کیوں کارساز بنایا ہے جو خود اپنے نفع و نقصان کا بھی اختیار نہیں رکھتے (یہ بھی) پوچھو کیا اندھا اور آنکھوں والا برابر میں؟ یا اندھیرا اور اُبالا برابر ہو سکتا ہے؟ بھلا ان لوگوں نے جن کو خدا کا شریک مقرر کیا ہے۔ کیا انہوں نے خدا کی سی مخلوقات پیدا کی ہے جس کے سبب ان کو مخلوقات مشتبہ ہو گئی ہے۔ کہہ دو کہ خدا ہی ہر چیز کا پیدا کرنے والا ہے اور وہ یکتا (اور) زبردست ہے
YusufAli	Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with Light?" Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."
M.Khan	Say (O Muhammad SAW): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them." Say: "Allāh is the Creator of all things, He is the One, the Irresistible."

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

Pickthal	Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.
Shakir	Say: Who is the Lord of the heavens and the earth?-- Say: Allah. Say: Do you take then besides Him guardians who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

## 17

The sky	السَّمَاءِ	From	مِنْ	He sends down	أَنْزَلَ
The valleys	أَوْدِيَةٌ	And flows	فَسَالَتْ	Water (rain)	مَاءً
The flood	السَّيْلُ	But bears away	فَاحْتَمَلَ	According to their measure	بِقَدَرِهَا
And (also) from what	وَمِمَّا	That mounts up to the surface	رَابِيًا ۚ	The foam	زَبَدًا
In	فِي	It	عَلَيْهِ	They heat	يُوقِدُونَ
Ornaments	حُلْيَةٍ	In order to make	ابْتِغَاءَ	The fire	النَّارِ
Rises a foam	زَبَدٌ	Utensils	مَتَاعٍ	Or	أَوْ
Does set forth (parables)	يَضْرِبُ	Thus	كَذَلِكَ	Like unto it	مِثْلُهُ ۚ
And falsehood	وَالْبَاطِلَ ۚ	(of) truth	الْحَقَّ	Allah	اللَّهُ
It passes away	فَيَذْهَبُ	For foam	الزَّبَدُ	Then as for	فَأَمَّا
That which	مَا	While	وَأَمَّا	As scum upon the banks	جُفَاءً ۚ
Remains	فَيَمْكُثُ	Mankind	النَّاسَ	Benefits	يَنْفَعُ
Thus	كَذَلِكَ	The earth	الْأَرْضِ ۚ	In	فِي
parables	الْأَمْثَالَ	Allah	اللَّهُ	Sets forth	يَضْرِبُ

Translit	'Anzala Mina As-Samā'i Mā'an Fasālat 'Awdiyatun Biqadarihā Fāhtamala As-Saylu ZabadāanRābīāan Wa Mimmā Yūqidūna `Alayhi Fī An-Nāri Abtighā'a Hilyatin 'Aw Matā'in ZabadunMithluhu Kadhālika Yādrību Allāhu Al-Ḥaqq Wa Al-Bāṭila Fa'ammā Az-Zabadu Fayadh/habu Jufā'an Wa 'Ammā Mā Yanfa'u An-Nāsa Fayamkuthu Fī Al-'Arḍi Kadhālika Yādrību Allāhu Al-'Amthāla
AhmedAli	اس نے آسمان سے پانی اتارا پھر اس سے اپنی مقدار میں نالے بننے لگے پھر وہ سیلاب پھولا ہوا جھاگ اوپر لایا اور جس چیز کو آگ میں زیور یا کسی اور اسباب بنانے



## The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

	کے لیے پگھلاتے ہیں اس پر بھی ویسا ہی جھاگ ہوتا ہے اللہ حق اور باطل کی مثال بیان فرماتا ہے پھر جو جھاگ ہے وہ یونہی جاتا رہتا ہے اور جو لوگوں کو فائدہ دے وہ زمین میں ٹھہر جاتا ہے اسی طرح اللہ مثالیں بیان فرماتا ہے
Jalandhry	اسی نے آسمان سے مینہ برسایا پھر اس سے اپنے اپنے اندازے کے مطابق نالے بہہ نکلے پھر نالے پر پھولا ہوا جھاگ آگیا۔ اور جس چیز کو زیور یا کوئی اور سامان بنانے کے لیے آگ میں تپاتے ہیں اس میں بھی ایسا ہی جھاگ ہوتا ہے۔ اس طرح خدا حق اور باطل کی مثال بیان فرماتا ہے۔ سو جھاگ تو سوکھ کر زائل ہو جاتا ہے۔ اور (پانی) جو لوگوں کو فائدہ پہنچاتا ہے وہ زمین میں ٹھہرا رہتا ہے۔ اس طرح خدا (صحیح اور غلط کی) مثالیں بیان فرماتا ہے (تاکہ تم سمجھو)
Yusuf Ali	He sends down water from the skies, and the channels flow, each according to its measure: but the torrent bears away the foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity: For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.
M.Khan	He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface,— and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).
Pickthal	He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.
Shakir	He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables.

لِّلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۖ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا  
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۖ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمُ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ﴿١٨﴾

لِّلَّذِينَ	For those who	اسْتَجَابُوا	Answered	لِرَبِّهِمْ	Their Lord's call
الْحُسْنَىٰ	(is) Paradise	وَالَّذِينَ	And those who	لَمْ	Not
يَسْتَجِيبُوا	Answered	لَهُ	Him	لَوْ	If
أَنَّ	(that)	هُمْ	They had	مَا	All that is
فِي	In	الْأَرْضِ	The earth	جَمِيعًا	Together
وَمِثْلَهُ	And its like	مَعَهُ	With in	لَافْتَدَوْا	They would offer to save themselves
بِهِ ۖ	It	أُولَٰئِكَ	They are those	هُمْ	For whom
سُوءُ	(will be) the terrible	الْحِسَابِ	Reckoning	وَمَاوَاهُمْ	And their dwelling-place (will be)
جَهَنَّمُ ۖ	Hell	وَبِئْسَ	And worst indeed	الْمِهَادُ	(is that) place for rest

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Translit	<i>Lilladhīna Astajībū Lirabbihimu Al-Ĥusnā Wa Al-Ladhīna Lam Yastajībū Lahu Law 'Anna Lahum Mā Fī Al-'Arḍi Jamī'ān Wa Mithlahu Ma'ahu Lāftadaw Bihi 'Ulā'ika Lahum Sū'u Al-Ĥisābi Wa Ma'wāhum Jahannamu Wa Bi'sa Al-Mihādu</i>
AhmedAli	جنوں نے اپنے رب کا علم مانا ان کے واسطے بھلائی ہے اور جنہوں نے اس کا علم نہ مانا اگر ان کے پاس سارا ہو جو کچھ زمین میں ہے اور اس کے ساتھ اتنا ہی اور ہو تو سب جرمانہ میں دینا قبول کریں گے ان لوگوں کے لیے برا حساب ہے اور ان کا ٹھکانا دوزخ ہے اور وہ برا ٹھکانا ہے
Jalandhry	جن لوگوں نے خدا کے علم کو قبول کیا ان کی حالت بہت بہتر ہوگی۔ اور جنہوں نے اس کو قبول نہ کیا اگر روئے زمین کے سب خزانے ان کے اختیار میں ہوں تو وہ سب کے سب اور ان کے ساتھ اتنے ہی اور (نجات کے) بدلے میں صرف کرڈالیں (مگر نجات کہاں؟) ایسے لوگوں کا حساب بھی برا ہوگا۔ اور ان کا ٹھکانا بھی دوزخ ہے۔ اور وہ بری جگہ ہے
YusufAli	For those who respond to their Lord are (all) good things. But those who respond not to Him— even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell— what a bed of misery!
M.Khan	For those who answered their Lord's Call [believed in the Oneness of Allāh and followed His Messenger Muhammad SAW i.e. Islāmīc Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh and followed not His Messenger Muhammad SAW), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling - place will be Hell; - and worst indeed is that place for rest.
Pickthal	For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.
Shakir	For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.

﴿۱۹﴾ أَفَمَنْ يَعْلَمُ أَنَّ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

﴿19﴾

That what	أَنَّمَا	Knows	يَعْلَمُ	Shall he then who	أَفَمَنْ
From	مِنْ	Unto you	إِلَيْكَ	Has been revealed	أُنْزِلَ
(be) like him who	كَمَنْ	(is) the truth	الْحَقُّ	Your Lord	رَبِّكَ
But it is only	إِنَّمَا	(is) blind	أَعْمَى ۚ	He	هُوَ
(of) understanding	الْأَلْبَابِ	The men	أُولُو	That pay head	يَتَذَكَّرُ

Translit	<i>'Afaman Ya 'lamu 'Annamā 'Unzila 'Ilayka Min Rabbika Al-Ĥaqqu Kaman Huwa 'A'mā 'Innamā Yatadhakkaru 'Ulū Al-'Albābi</i>
AhmedAli	بھلا جو شخص جانتا ہے کہ تیرے رب سے تجھ پر جو کچھ اترا ہے حق ہے اس کے برابر ہو سکتا ہے جو اندھا ہے سمجھتے تو عقل والے ہی ہیں
Jalandhry	بھلا جو شخص یہ جانتا ہے کہ جو کچھ تمہارے پروردگار کی طرف سے تم پر نازل ہوا ہے حق ہے وہ اس شخص کی طرح ہے جو اندھا ہے اور سمجھتے تو وہی ہیں جو عقلمند ہیں
YusufAli	Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth, like one

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	who is blind? It is those who are endowed with understanding that receive admonition—
M.Khan	Shall he then who knows that what has been revealed unto you (O Muhammad SAW) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.
Pickthal	Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;
Shakir	Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind,

### الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

The Covenant	بِعَهْدِ	Fulfill	يُوفُونَ	Those who	الَّذِينَ
Break	يَنْقُضُونَ	And not	وَلَا	(of) Allah	اللَّهُ
				The covenant	الْمِيثَاقَ

Translit	Al-Ladhīna Yūfūna Bi`ahdi Allāhi Wa Lā Yanquḍūna Al-Mīthāqa
AhmedAli	وہ لوگ جو اللہ کے عہد کو پورا کرتے ہیں اور اس عہد کو نہیں توڑتے
Jalandhry	جو خدا کے عہد کو پورا کرتے ہیں اور اقرار کو نہیں توڑتے
YusufAli	Those who fulfil the Covenant of Allah and fail not in their plighted word;
M.Khan	Those who fulfil the Covenant of Allāh and break not the Mīthāq (bond, treaty, covenant);
Pickthal	Such as keep the pact of Allah, and break not the covenant;
Shakir	Those who fulfill the promise of Allah and do not break the covenant,

### وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

What	مَا	Join	يَصِلُونَ	And those who	وَالَّذِينَ
For it	بِهِ	Allah	اللَّهُ	Has commanded	أَمَرَ
And fear	وَيَخْشَوْنَ	Be joined	يُوصَلَ	To	أَنْ
The terrible	سُوءَ	And dread	وَيَخَافُونَ	Their Lord	رَبَّهُمْ
				reckoning	الْحِسَابِ

Translit	Wa Al-Ladhīna Yaṣīlūna Mā 'Amara Allāhu Bihi 'An Yūṣala Wa Yakhshawna Rabbahum Wa Yakhāfūna Sū'a Al-Ĥisābi
AhmedAli	اور وہ لوگ جو ملاتے ہیں جس کے ملانے کو اللہ نے فرمایا ہے اور اپنے رب سے ڈرتے ہیں اور برے حساب کا خوف رکھتے ہیں
Jalandhry	اور جن (رشتہ ہائے قرابت) کے جوڑے رکھنے کا خدا نے حکم دیا ہے ان کو جوڑے رکھتے اور اپنے پروردگار سے ڈرتے رہتے اور برے حساب سے خوف رکھتے ہیں
YusufAli	Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;
M.Khan	And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds

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	of sins and evil deeds which Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained).
Pickthal	Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;
Shakir	And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ  
بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

Seeking	ابْتِغَاءَ	Remain patient/persevere	صَبَرُوا	And those who	وَالَّذِينَ
And offer perfectly	وَأَقَامُوا	(of) their Lord	رَبِّهِمْ	(the) Face	وَجْهِهِ
That which	بِمَا	And spend out	وَأَنفَقُوا	Prayers	الصَّلَاةَ
And openly	وَعَلَانِيَةً	Secretly	سِرًّا	We have bestowed on them	رَزَقْنَاهُمْ
Evil	السَّيِّئَةَ	With good	بِالْحَسَنَةِ	And they repel	وَيَدْرَءُونَ
End	عُقْبَى	For whom	هُمْ	They are those	أُولَٰئِكَ
				Is the (good) Home	الدَّارِ

Translit	Wa Al-Ladhīna Ṣabarū Abtighā'a Wajhi Rabbihim Wa 'Aqāmū Aṣ-Ṣalāata Wa 'Anfaqu Mimmā Razaqnāhum Sirrāan Wa 'Alāniyatan Wa Yadra'ūna Bil-Ḥasanati As-Sayyi'ata 'Ulā'ika Lahum 'Uqbā Ad-Dāri
AhmedAli	وہ جنہوں نے اپنے رب کی رضا مندی کے لیے صبر کیا اور نماز قائم کی اور ہمارے دیئے ہوئے میں سے پوشیدہ اور ظاہر خرچ کیا اور برائی کے مقابلہ میں بھلائی کرتے ہیں انہیں کے لیے آخرت کا گھر ہے
Jalandhry	اور جو پروردگار کی خوشنودی حاصل کرنے کے لیے (مصائب پر) صبر کرتے ہیں اور نماز پڑھتے ہیں اور (مال) ہم نے ان کو دیا ہے اس میں سے پوشیدہ اور ظاہر خرچ کرتے ہیں اور نیکی سے برائی دور کرتے ہیں یہی لوگ ہیں جن کے لیے عاقبت کا گھر ہے
YusufAli	Those who patiently persevere, seeking the countenance their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home
M.Khan	And those who remain patient, seeking their Lord's Countenance, perform As-Salât (Iqâmat-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;
Pickthal	Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,
Shakir	And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode

## جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿23﴾

In which they shall enter	يَدْخُلُونَهَا	(of) And (Paradise)	عَدْنٍ	Gardens	جَنَّاتُ
From among	مِنْ	Acted righteously	صَلَحَ	And (also) those who	وَمَنْ
And their offspring	وَذُرِّيَّاتِهِمْ ۖ	And their wives	وَأَزْوَاجِهِمْ	Their fathers	آبَائِهِمْ
Unto them	عَلَيْهِمْ	Shall enter	يَدْخُلُونَ	And angels	وَالْمَلَائِكَةُ
gate	بَابٍ	Evern	كُلِّ	From	مِنْ

Translit	Jannātu `Adnin Yadhkhulūnahā Wa Man Ṣalaḥa Min `Ābā`ihim Wa `Azwājihim Wa Dhurrīyātihim Wa Al-Malā`ikatu Yadhkhulūna `Alayhim Min Kulli Bābin
AhmedAli	ہمیشہ رہنے کے باغ جن میں وہ خود بھی رہیں گے اور ان کے باپ دادا اور بیویوں اور اولاد میں سے بھی جو نیکو کار ہیں اور ان کے پاس فرشتے ہر دروازے سے آئیں گے
Jalandhry	(یعنی) ہمیشہ رہنے کے باغات جن میں وہ داخل ہوں گے اور ان کے باپ دادا اور بیویوں اور اولاد میں سے جو نیکو کار ہوں گے وہ بھی (بہشت میں جائیں گے) اور فرشتے (بہشت کے) ہر ایک دروازے سے ان کے پاس آئیں گے
YusufAli	Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation):
M.Khan	'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):
Pickthal	Gardens of Eden which they enter, along with all who do right of their fathers and their halpmeets and their seed. The angels enter unto them from every gate,
Shakir	The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:

## سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ ﴿24﴾

For what	بِمَا	Be upon you	عَلَيْكُمْ	(saying) peace	سَلَامٌ
(is) the final	عُقْبَى	Excellent indeed	فَنِعْمَ	You persevered in patience	صَبَرْتُمْ ۖ
				home	الدَّارِ

Translit	Salāmun `Alaykum Bimā Ṣabartum Fanī`ma `Uqbā Ad-Dāri
AhmedAli	کہیں گے تم پر سلامتی ہو تمہارے صبر کرنے کی وجہ سے پھر آخرت کا گھر کیا ہی اچھا ہے
Jalandhry	(اور کہیں گے) تم پر رحمت ہو (یہ) تمہاری ثابت قدمی کا بدلہ ہے اور عاقبت کا گھر خوب (گھر) ہے
YusufAli	"Peace unto you for that ye persevered in patience! Now how excellent is the final Home!"
M.Khan	"Salāmun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!"

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Pickthal	(Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.
Shakir	Peace be on you because you were constant, how excellent, is then, the issue of the abode.

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿25﴾

The Covenant	عَهْدَ	Break	يَنْقُضُونَ	And those who	وَالَّذِينَ
Its ratification	مِيثَاقِهِ	After	مِنْ بَعْدِ	(of) Allah	اللَّهُ
Has commanded	أَمَرَ	What	مَا	And sever	وَيَقْطَعُونَ
To	أَنْ	For it	بِهِ	Allah	اللَّهُ
In	فِي	And work mischief	وَيُفْسِدُونَ	Be joined	يُوصَلَ
For them	هُمْ	They are those	أُولَٰئِكَ	The land	الْأَرْضِ ۖ
(is) the evil	سُوءَ	And for them	وَلَهُمْ	(is) the curse	اللَّعْنَةُ
				home	الدَّارِ

Translit	Wa Al-Ladhīna Yanquḍūna `Ahda Allāhi Min Ba`di Mithāqihī Wa Yaḡṭa`ūna Mā `Amara Allāhu Bihi `An Yūṣala Wa Yufsidūna Fī Al-'Arḍi 'Ulā'ika Lahumu Al-La`natu Wa Lahum Sū'Ad-Dāri
AhmedAli	اور جو لوگ اللہ کا عہد مضبوط کرنے کے بعد توڑتے ہیں اور اس پیر کو توڑتے ہیں جسے اللہ نے جوڑنے کا حکم فرمایا اور ملک میں فساد کرتے ہیں ان کے لیے لعنت ہے اور ان کے لیے برا گھر ہے
Jalandhry	اور جو لوگ خدا سے عہد واثق کر کے اس کو توڑ ڈالتے اور (رشتہ ہائے قرابت) کے جوڑے رکھنے کا خدا نے حکم دیا ہے ان کو قطع کر دیتے ہیں اور ملک میں فساد کرتے ہیں۔ ایسوں پر لعنت ہے اور ان کے لیے گھر بھی برا ہے
YusufAli	But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land— on them is the Curse; for them is the terrible Home!
M.Khan	And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's Mercy); and for them is the unhappy (evil) home (i.e. Hell)
Pickthal	And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.
Shakir	And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۖ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿26﴾

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

The provision	الرِّزْقِ	Increases	يَبْسُطُ	Allah	اللَّهُ
And straitens (it for whom He wills)	وَيَقْدِرُ	He wills	يَشَاءُ	For whom	لِمَنْ
Worldly	الدُّنْيَا	In the life	بِالْحَيَاةِ	And they rejoice	وَفَرِحُوا
Worldly	الدُّنْيَا	The life	الْحَيَاةِ	And (is) nothing	وَمَا
But	إِلَّا	The Hereafter	الْآخِرَةِ	As compared with	فِي
				A brief enjoyment	مَتَاعٍ

Translit	<i>Allāhu Yabsuṭu Ar-Rizqa Liman Yashā'u Wa Yaqdiru Wa Fariḥu Bil-Ḥayāati Ad-Dunyā Wa MāAl-Ḥayātu Ad-Dunyā Fī Al-'Ākhirati 'Illā Matā'un</i>
AhmedAli	اللہ ہی جس کے لیے پاتا ہے روزی فراخ اور تنگ کرتا ہے اور دنیا کی زندگی پر خوش میں اور دنیا کی زندگی آخرت کے مقابلے میں کچھ نہیں مگر تھوڑا سا اسباب
Jalandhry	خدا جس کا پاتا ہے رزق فراخ کر دیتا ہے اور (جس کا پاتا ہے) تنگ کر دیتا ہے۔ اور کافر لوگ دنیا کی زندگی پر خوش ہو رہے ہیں اور دنیا کی زندگی آخرت (کے مقابلے) میں (ہست) تھوڑا فائدہ ہے
YusufAli	Allah doth enlarge, or grant by (strict) measure, the Sustenance (which He giveth) to whom so He pleaseth. (The worldly) rejoice in the life of this world: but the life of this world is but little comfort in the Hereafter.
M.Khan	Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment
Pickthal	Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.
Shakir	Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ

أَنَابَ ﴿٢٧﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	And say	وَيَقُولُ
To him (Muhammed)	عَلَيْهِ	Sent down	أُنْزِلَ	Why (is) not	لَوْلَا
His Lord	رَبِّهِ	From	مِنْ	A sign	آيَةٌ
Allah	اللَّهُ	Verily	إِنَّ	Say	قُلْ
He wills	يَشَاءُ	Whom	مَنْ	Sends astray	يُضِلُّ
Those who	مَنْ	Unto Himself	إِلَيْهِ	And guides	وَيَهْدِي
				Turn to Him in repentance	أَنَابَ

Translit	<i>Wa Yaqūlu Al-Ladhīna Kafarū Lawlā 'Unzila 'Alayhi 'Āyatun Min Rabbihi Qul 'Inna Allāha Yudillu Man Yashā'u Wa Yahdī 'Ilayhi Man 'Anāba</i>
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## The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

AhmedAli	اور کافر کہتے ہیں اس پر اس کے رب سے کوئی نشانی کیوں نہیں اتری کہ دواللہ جس کو چاہتا ہے گمراہ کر دیتا ہے اور جو اس کی طرف رجوع کرتا ہے اسے اپنے تک پہنچنے کا راستہ دکھاتا ہے
Jalandhry	اور کافر کہتے ہیں کہ اس (پیغمبر) پر اس کے پروردگار کی طرف سے کوئی نشانی کیوں نازل نہیں ہوئی۔ کہ دو کہ خدا جسے چاہتا ہے گمراہ کرتا ہے اور جو (اس کی طرف) رجوع ہوتا ہے اس کو اپنی طرف کا راستہ دکھاتا ہے
YusufAli	The Unbelievers say: "Why is not a Sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray whom He will; but He guideth to Himself those who turn to Him in penitence—"
M.Khan	And those who disbelieve say: "Why is not a sign sent down to him (Muhammad SAW) from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."
Pickthal	Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),
Shakir	And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him).

### الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

And find rest	وَتَطْمَئِنُّ	Believe	آمَنُوا	Those who	الَّذِينَ
(of) Allah	اللَّهُ	In the remembrance	بِذِكْرِ	Their hearts	قُلُوبُهُمْ
(of) Allah	اللَّهُ	In the remembrance	بِذِكْرِ	Verily	أَلَا
		hearts	الْقُلُوبُ	Find rest	تَطْمَئِنُّ

Translit	Al-Ladhīna 'Āmanū Wa Taṭma'innu Qulūbuhum Bidhikri Allāhi 'Alā Bidhikri Allāhi Taṭma'innu Al-Qulūbu
AhmedAli	وہ لوگ جو ایمان لائے اور ان کے دلوں کو اللہ کی یاد سے تسکین ہوتی ہے خبردار اللہ کی یاد ہی سے دل تسکین پاتے ہیں
Jalandhry	(یعنی) جو لوگ ایمان لاتے اور جن کے دل یاد خدا سے آرام پاتے ہیں (ان کو) اور سن رکھو کہ خدا کی یاد سے دل آرام پاتے ہیں
YusufAli	"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction."
M.Khan	Those who believed (in the Oneness of Allāh - Islāmic Monotheism), and whose hearts find rest in the remembrance of Allāh, Verily, in the remembrance of Allāh do hearts find rest
Pickthal	Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!
Shakir	Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.

### الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

Work work	وَعَمِلُوا	Believe	آمَنُوا	Those who	الَّذِينَ
(is) for them	لَهُمْ	Delight/bliss	طُوبَىٰ	Righteousness	الصَّالِحَاتِ
		Place of (final) return	مَآبٍ	And a beautiful	وَحُسْنُ

Translit	Al-Ladhīna 'Āmanū Wa 'Amilū Aṣ-Ṣālihātī Ṭubā Lahum Wa Ḥusnu Ma'ābin
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# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

AhmedAli	جو لوگ ایمان لائے اور اچھے کام کیے ان کے لیے خوشخبری اور اچھا ٹھکانا ہے
Jalandhry	جو لوگ ایمان لائے اور عمل نیک کئے ان کے لیے خوشحالی اور عمدہ ٹھکانہ ہے
YusufAli	"For those who believe and work righteousness, is (every) blessedness and a beautiful place of (final) return."
M.Khan	Those who believed (in the Oneness of Allāh - Islāmic Monotheism), and work righteousness, Tûbâ (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.
Pickthal	Those who believe and do right: Joy is for them, and bliss (their) journey's end.
Shakir	(As for) those who believe and do good, a good final state shall be theirs and a goodly return.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ  
بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

To	فِي	We have sent you (O Muhammed)	أَرْسَلْنَاكَ	Thus	كَذَلِكَ
Passed away	خَلَتْ	Verily	قَدْ	A community	أُمَّةٍ
In order that you might recite	لِّتَتْلُوَ	Other communities	أُمَمٌ	Before it	مِنْ قَبْلِهَا
We have revealed	أَوْحَيْنَا	What	الَّذِي	Unto them	عَلَيْهِمْ
Disbelieve	يَكْفُرُونَ	And they	وَهُمْ	To you	إِلَيْكَ
He	هُوَ	Say	قُلْ	In the Most Gracious	بِالرَّحْمَنِ ۚ
God	إِلَهَ	(there is) no	لَا	(is) my Lord	رَبِّي
In Him	عَلَيْهِ	He	هُوَ	But	إِلَّا
Will be my return with repentance	مَتَابِ	And to Him	وَإِلَيْهِ	I trust	تَوَكَّلْتُ

Translit	Kadhālika 'Arsalnāka Fī 'Ummatin Qad Khalat Min Qablihā 'Umamun Litatluwa 'Alayhimu Al-Ladhī 'Awḥaynā 'Ilayka Wa Hum Yakfurūna Bir-Raḥmani Qul Huwa Rabbī Lā 'Ilāha 'Illā Huwa 'Alayhi Tawakkaltu Wa 'Ilayhi Matābi
AhmedAli	اسی طرح ہم نے تجھے ایک امت میں بھیجا ہے کہ اس سے پہلے کئی امتیں گزر چکی ہیں تاکہ تو انہیں سنا دے جو ہم نے تیری طرف حکم بھیجا ہے اور وہ تو رحمن کے منکر ہیں کہ دو وہی میرا رب ہے جس کے سوا کوئی معبود نہیں اسی پر میں نے بھروسہ کیا ہے اور اسی کی طرف میرا رجوع ہے
Jalandhry	(جس طرح ہم اور پیغمبر بھیجتے رہے ہیں) اسی طرح (اے محمد ﷺ) ہم نے تم کو اس امت میں جس سے پہلے بہت سی امتیں گزر چکی ہیں بھیجا ہے تاکہ تم ان کو وہ (کتاب) جو ہم نے تمہاری طرف بھیجی ہے پڑھ کر سنا دو اور یہ لوگ رحمن کو نہیں مانتے۔ کہ دو وہی تو میرا پروردگار ہے اس کے سوا کوئی معبود نہیں۔ میں اسی پر بھروسہ رکھتا ہوں اور اسی کی طرف رجوع کرتا ہوں
YusufAli	Thus have We sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust and to Him do I turn!"
M.Khan	Thus have We sent you (O Muhammad SAW) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh) Say: "He is my Lord! Lā ilāha illā Huwa (none has the right to be worshipped but He)! In

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

	Him is my trust, and to Him will be my return with repentance."
Pickthal	Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no God save Him. In Him do I put my trust and unto Him is my recourse.
Shakir	And thus We have sent you among a nation before which other nations have passed away, that you might recite to them what We have revealed to you and (still) they deny the Beneficent Allah. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۚ أَفَلَمْ يَنَاسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ

## المِيعَادُ ﴿31﴾

A Quran	قُرْآنًا	There had been	أَنَّ	And if	وَلَوْ
Mountains	الْجِبَالُ	With it	بِهِ	Could be moved	سُيِّرَتْ
With it	بِهِ	Could be cloven asunder	قُطِّعَتْ	Or	أَوْ
Could be made to speak	كُلِّمَ	Or	أَوْ	The earth	الْأَرْضُ
But	بَلْ	The dead	الْمَوْتَى ۚ	With it	بِهِ
(of) all (things)	جَمِيعًا ۚ	The decision	الْأَمْرُ	(is) certainly with Allah	لِلَّهِ
Those who	الَّذِينَ	Known	يَنَاسِ	Have not then yet	أَفَلَمْ
Had	لَوْ	That	أَنَّ	Believe	آمَنُوا
He could have guided	لَهْدَى	Allah	اللَّهُ	Willed	يَشَاءُ
And not	وَلَا	All	جَمِيعًا ۚ	Mankind	النَّاسَ
Disbelieve	كَفَرُوا	Those who	الَّذِينَ	Will cease	يَزَالُ
They did	صَنَعُوا	Because of what	بِمَا	To strike them	تُصِيبُهُمْ
It settles	تَحُلُّ	Or	أَوْ	A disaster	قَارِعَةٌ
Their homes	دَارِهِمْ	To	مِنْ	Close	قَرِيبًا
The Promise	وَعْدُ	Comes	يَأْتِي	Until	حَتَّى
Allah	اللَّهُ	Certainly	إِنَّ	(of) Allah	اللَّهُ ۚ
(His) Promise	الْمِيعَادُ	Break	يُخْلِفُ	Does not	لَا

Translit	Wa Law 'Anna Qur'anāan Suyyirat Bihi Al-Jibālu 'Aw Quṭṭi`at Bihi Al-'Arḍu 'Aw Kullima Bihi Al-Mawtā Bal Lillāhi Al-'Amru Jamī`āan 'Afaalam Yay'asi Al-Ladhīna 'Āmanū 'An Law Yashā'u Allāhu Lahadā An-Nāsa Jamī`āan Wa Lā Yazālu Al-Ladhīna Kafarū Tuṣībuhum Bimā Ṣana`ū Qāri`atun 'Aw Taḥullu Qarībāan Min Dārihim Ḥattā Ya'tiya Wa`du Allāhi 'Inna Allāha Lā Yukhlifu Al-Mī`ada
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## The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

AhmedAli	اور اگر تحقیق کوئی ایسا قرآن نازل ہوتا جس سے پہاڑ چلتے یا اس سے زمین کے ٹکڑے ہو جاتے یا اس سے مردے بول اٹھتے (تب بھی نہ مانتے) بلکہ سب کام اللہ کے ہاتھ میں ہیں پھر کیا ایمان والے اس بات سے ناامید ہو گئے ہیں کہ اگر اللہ چاہتا تو سب آدمیوں کو ہدایت کر دیتا اور کافروں پر تو ہمیشہ ان کی بد اعمالی سے کوئی نہ کوئی مصیبت آتی رہے گی یا وہ بلا ان کے گھر کے قریب نازل ہوگی یہاں تک کہ اللہ کا وعدہ پورا ہو بے شک اللہ اپنے وعدے کے خلاف نہیں کرتا
Jalandhry	اور اگر کوئی قرآن ایسا ہوتا کہ اس (کی تاثیر) سے پہاڑ چل پڑتے یا زمین پھٹ جاتی یا مردوں سے کلام کر سکتے۔ (تو یہی قرآن ان اوصاف سے متصف ہوتا مگر) بات یہ ہے کہ سب باتیں خدا کے اختیار میں ہیں تو کیا مومنوں کو اس سے اطمینان نہیں ہوا کہ اگر خدا چاہتا تو سب لوگوں کو ہدایت کے رستے پر چلا دیتا۔ اور کافروں پر ہمیشہ ان کے اعمال کے بدلے بلا آتی رہے گی یا ان کے مکانات کے قریب نازل ہوتی رہے گی یہاں تک کہ خدا کا وعدہ آپہنچے۔ بے شک خدا وعدہ خلاف نہیں کرتا
YusufAli	If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak (this would be the one!) but, truly, the Command is with Allah in all things! Do not the Believers know, that had Allah (so) willed, He could have guided all mankind (to the Right)? But the Unbelievers— never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the Promise of Allah come to pass, for, verily, Allah will not fail in His promise.
M.Khan	And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh does not fail in His Promise.
Pickthal	Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.
Shakir	And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby; nay! the commandment is wholly Allah's, Have not yet those who believe known that if Allah please He would certainly guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allah comes about; surely Allah will not fail in (His) promise.

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ

﴿32﴾

وَلَقَدْ	And indeed	اسْتَهْزِئَ	Were mocked	بِرُسُلٍ	(many) Messengers
مِّن قَبْلِكَ	Before you (O Muhammad)	فَأَمَلَيْتُ	But I granted respite	لِلَّذِينَ	To those who
كَفَرُوا	Disbelieved	ثُمَّ	Then	أَخَذْتُهُمْ ۖ	I seized them
فَكَيْفَ	So how (terrible)	كَانَ	Was	عِقَابِ	(My) punishment

Translit	Wa Laqadi Astuhzi'a Birusulin Min Qablaka Fa'amlaytu Lilladhina Kafaru Thumma 'Akhadhtuhum Fakayfa Kana 'Iqabi
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# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

AhmedAli	اور تجھ سے پہلے کئی رسولوں سے ہنسی کی گئی ہے پھر میں نے کافروں کو مہلت دی پھر انہیں پکڑ لیا پھر ہمارا عذاب کیا تھا
Jalandhry	اور تم سے پہلے بھی رسولوں کے ساتھ تمسخر ہوتے رہے ہیں تو ہم نے کافروں کو مہلت دی پھر پکڑ لیا۔ سو (دیکھ لو کہ) ہمارا عذاب کیا تھا
YusufAli	Mocked were (many) messengers before thee: but I granted respite to the Unbelievers, and finally I punished them; then how (terrible) was My requital!
M.Khan	And indeed (many) Messengers were mocked at before you (O Muhammad SAW), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My Punishment!
Pickthal	And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!
Shakir	And messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ ۚ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿33﴾

Takes charge	قَائِمٌ	He	هُوَ	So who is it	أَفَمَنْ
Soul	نَفْسٍ	Every	كُلِّ	Of	عَلَى
Yet they ascribe	وَجَعَلُوا	It has earned	كَسَبَتْ ۖ	By what	بِمَا
Say	قُلْ	Partners	شُرَكَاءَ	To Allah	لِلَّهِ
You will inform Him	تُنَبِّئُونَهُ	Or	أَمْ	Name them	سَمُّوهُمْ ۚ
He knows	يَعْلَمُ	Not	لَا	Of what	بِمَا
Or (is it) (just)	أَمْ	The earth	الْأَرْضِ	In	فِي
False words	الْقَوْلِ ۚ	Of	مِنْ	A show	بِظَاهِرٍ
To those who	لِلَّذِينَ	Is made fair-seeming	زَيْنَ	Nay	بَلْ
And they have been hindered	وَصُدُّوا	Their plotting	مَكْرُهُمْ	Disbelieve	كَفَرُوا
And whom	وَمَنْ	The Right Path	السَّبِيلِ ۚ	From	عَنِ
So (there is) not	فَمَا	Allah	اللَّهُ	Sends astray	يُضِلِّلِ
Any guide	هَادٍ	Him	مِنْ	For	لَهُ

Translit	'Afaman Huwa Qā'imun `Alā Kulli Nafsin Bimā Kasabat Wa Ja `alū Lillāhi Shurakā'a Qul Sammūhum 'Am Tunabbi'unahu Bimā Lā Ya 'lamu Fī Al-'Ardi 'Am Biẓāhirin Mina Al-Qawli Bal Zuyyina Lilladhīna Kafarū Makruhum Wa Şuddū `Ani As-Sabīli Wa Man Yudlīli Allāhu Famā Lahu Min Hādīn
AhmedAli	بھلا تو ہر کسی کے سر پر لیے کھڑا ہے جو اس نے کیا ہے اور انہوں نے الہ کے لیے شریک بنا رکھے ہیں کہہ دو ان کے نام بتلاؤ کیا الہ کو وہ بات بتاتے ہو جسے وہ زمین میں نہیں جانتا یا اوپر ہی کی باتیں کرتے ہو بلکہ کافروں کے فریب انہیں بھلے معلوم کرائے گئے ہیں اور وہ راستہ سے روکے گئے ہیں اور

# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

	جے اللہ گمراہ کرے پھر اسے کوئی بھی ہدایت دینے والا نہیں ہے
Jalandhry	تو کیا جو (خدا) ہر متقفس کے اعمال کا نگران (ونگہاں) ہے (وہ بتوں کی طرح بے علم و بے خبر ہو سکتا ہے) اور ان لوگوں نے خدا کے شریک مقرر کر رکھے ہیں۔ ان سے کہو کہ (ذرا) ان کے نام تو لو۔ کیا تم اسے ایسی چیزیں بتاتے ہو جس کو وہ زمین میں (کہیں بھی) معلوم نہیں کرتا یا (محض) ظاہری (باطل اور جھوٹی) بات کی (تقلید کرتے ہو) اصل یہ ہے کہ کافروں کو ان کے فریب خوبصورت معلوم ہوتے ہیں۔ اور وہ (ہدایت کے) رستے سے روک لیے گئے ہیں۔ اور جے خدا گمراہ کرے اسے کوئی ہدایت کرنے والا نہیں
YusufAli	Is then He Who standeth over every soul (and knoweth) all that it doth, (like any others)? And yet they ascribe partners to Allah. Say: "But name them! Is it that ye will inform Him of something He knoweth not on earth, or is it (just) a show of words?" Nay! to those who believe not, their pretence seems pleasing, but they are kept back (thereby) from the Path: and those whom Allah leaves to stray, no one can guide.
M.Khan	Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fairseeming, and they have been hindered from the Right Path, and whom Allâh sends astray, for him, there is no guide.
Pickthal	Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.
Shakir	Is He then Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear fair-seeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.

## لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۖ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾

In	فِي	(is) a torment	عَذَابٌ	For them	لَهُمْ
And certainly the torment	وَلَعَذَابٌ	(of) the world	الدُّنْيَا ۖ	The life	الْحَيَاةِ
And not	وَمَا	(is) harder	أَشَقُّ ۖ	(of) the Hereafter	الْآخِرَةِ
Allah	اللَّهُ	Against	مِنْ	They have	لَهُمْ
		protector	وَاقٍ	Any	مِنْ

Translit	Lahum `Adhābun Fī Al-Ĥayāati Ad-Dunyā Wa La`adhābu Al-'Ākhirati 'Ashaqqu Wa Mā Lahum Mina Allāhi Min Wāqin
AhmedAli	ان کے لیے دنیا کی زندگی میں عذاب ہے اور البتہ آخرت کا عذاب تو بہت ہی سخت ہے اور انہیں اللہ سے بچانے والا کوئی نہیں ہوگا
Jalandhry	ان کو دنیا کی زندگی میں بھی عذاب ہے اور آخرت کا عذاب تو بہت ہی سخت ہے۔ اور ان کو خدا (کے عذاب سے) کوئی بھی بچانے والا نہیں
YusufAli	For them is a Penalty in the life of this world, but harder, truly is the Penalty of the Hereafter; and defender have they none against Allah.
M.Khan	For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no Waq (defender or protector) against Allāh
Pickthal	For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.



# The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

Shakir	They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.
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﴿٣٥﴾ مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

Which	الَّتِي	(of) Paradise	الْجَنَّةِ	The likeness	مَثَلُ
Flows	تَجْرِي	The pious	الْمُتَّقُونَ ۖ	Have been promised	وَعِدَ
Its provision	أُكُلُهَا	Rivers	الْأَنْهَارُ ۖ	Underneath it	مِنْ تَحْتِهَا
This (is)	تِلْكَ	And (so it) its shade	وَزِلُّهَا ۚ	(is) eternal	دَائِمٌ
And the end (final destination)	وَعُقْبَى	(of) those who are pious	الَّذِينَ اتَّقَوْا ۖ	The end (final destination)	عُقْبَى
		(is) Fire	النَّارُ	(of) the disbelievers	الْكَافِرِينَ

Translit	<i>Mathalu Al-Jannati Allatī Wu`ida Al-Muttaqūna Tajrī Min Tahtihā Al-'Anhāru 'Ukuluḥā Dā'imun Wa Żilluhā Tilka `Uqbā Al-Ladhīna Attaqaw Wa `Uqbā Al-Kāfirīna An-Nāru</i>
AhmedAli	اس جنت کا حال جس کا پرہیزگاروں سے وعدہ کیا گیا ہے اس کے نیچے نہریں بہتی ہیں جس کے میوے اور سائے ہمیشہ رہیں گے یہ پرہیزگاروں کا انجام ہے اور کافروں کا انجام آگ ہے
Jalandhry	جس باغ کا متقیوں سے وعدہ کیا گیا ہے اس کے اوصاف یہ ہیں کہ اس کے نیچے نہریں بہہ رہی ہیں۔ اس کے پھل ہمیشہ (قائم رہنے والے) ہیں اور اس کے سائے بھی۔ یہ ان لوگوں کا انجام ہے جو متقی ہیں۔ اور کافروں کا انجام دوزخ ہے
YusufAli	The parable of the Garden which the righteous are promised!— beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.
M.Khan	The description of the Paradise which the Muttaqūn (pious - see V.2:2): have been promised! -Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Muttaqūn (pious - see V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)
Pickthal	A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.
Shakir	A likeness of the garden which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the unbelievers is the fire.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۚ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبُ ﴿٣٦﴾

The Book	الْكِتَابِ	To whom We have given	آتَيْنَاهُمْ	And those	وَالَّذِينَ
Has been revealed	أُنْزِلَ	At what	بِمَا	Rejoice	يَفْرَحُونَ



## The Holy Quran

The Thunder

Sura # 13 – 43 Verses - Makkah

سورة الرعد

The clans/groups	الْأَحْزَابُ	And (there are) among	وَمِنْ	Unto you (i.e. the Quran)	إِلَيْكَ ۖ
A part thereof	بَعْضُهُ ۖ	Reject	يُنْكِرُ	Those who	مَنْ
I am commanded	أُمِرْتُ	Only	إِنَّمَا	Say (O Muhammad)	قُلْ
Allah	اللَّهُ	Worship	أَعْبُدْ	To	أَنْ
With Him	بِهِ ۖ	To join partners	أُشْرِكْ	And not	وَلَا
And to Him	وَالَيْهِ	I call	أَدْعُو	To Him (Alone)	إِلَيْهِ
				(is) my return	مَا بَ

Translit	Wa Al-Ladhīna 'Ātaynāhumu Al-Kitāba Yafrāhūna Bimā 'Unzila 'Ilayka Wa Mina Al-'Aḥzābi Man Yunkiru Ba'dāhu Qul 'Innamā 'Umirtu 'An 'A'buda Allāha Wa Lā 'Ushrika Bihi 'Ilayhi 'Ad'ū Wa 'Ilayhi Ma'ābi
AhmedAli	اور وہ لوگ جنہیں ہم نے کتاب دی ہے اس سے خوش ہوتے ہیں جو تجھ پر نازل ہوئی اور جامعوں میں سے بعض لوگ اس کی بعض بات نہیں مانتے کہ دو مجھے تو یہی حکم ہوا ہے کہ اللہ کی بندگی کروں اور اس کے ساتھ کسی کو شریک نہ کروں اس کی طرف بلاتا ہوں اور اسی کی طرف میرا ٹھکانا ہے
Jalandhry	اور جن لوگوں کو ہم نے کتاب دی ہے وہ اس (کتاب) سے جو تم پر نازل ہوئی ہے خوش ہوتے ہیں اور بعض فرقے اس کی بعض باتیں نہیں بھی مانتے۔ کہ دو کہ مجھ کو یہی حکم ہوا ہے کہ خدا ہی کی عبادت کروں اور اس کے ساتھ کسی کو شریک نہ بناؤں۔ میں اسی کی طرف بلاتا ہوں اور اسی کی طرف مجھے لوٹنا ہے
YusufAli	Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."
M.Khan	Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews who embraced Islām), rejoice at what has been revealed unto you (i.e. the Qur'ān), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad SAW): "I am commanded only to worship Allāh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."
Pickthal	Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.
Shakir	And those to whom We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ

مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

To be a judgement of authority	حُكْمًا	We have sent it (the Quran) down	أَنْزَلْنَاهُ	And thus	وَكَذَلِكَ
To follow	اتَّبَعْتَ	Were you (O Muhammad)	وَلَئِنْ	In Arabic	عَرَبِيًّا ۚ
What	مَا	after	بَعْدَ	Their (vain) desires	أَهْوَاءَهُمْ
Not	مَا	Of the knowledge	مِنْ الْعِلْمِ	Has come to you	جَاءَكَ
Allah	اللَّهُ	Against	مِنْ	You will have	لَكَ
Nor	وَلَا	Protector	وَلِيٍّ	Any	مِنْ

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Sura # 13 – 43 Verses - Makkah

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			defender	وَاقٍ
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Translit	<i>Wa Kadhalika 'Anzalnāhu Ḥukmāan `Arabīyāan Wa La'ini Attaba`ta 'Ahwā'ahum Ba`damā Jā'aka Mina Al-`Ilmi Mā Laka Mina Allāhi Min Wa Līyin Wa Lā Wāqin</i>
AhmedAli	اور اسی طرح ہم نے یہ کلام اتارا کتاب عربی زبان میں اور اگر تو ان کی خواہش کے مطابق چلے بعد اس علم کے جو تجھے پہنچ چکا ہے تیرا اللہ سے کوئی حمایتی اور بچانے والا نہ ہوگا
Jalandhry	اور اسی طرح ہم نے اس قرآن کو عربی زبان کا فرمان نازل کیا ہے۔ اور اگر تم علم (ودانش) آنے کے بعد ان لوگوں کی خواہشوں کے پیچھے چلو گے تو خدا کے سامنے کوئی نہ تمہارا مددگار ہوگا اور نہ کوئی بچانے والا
YusufAli	Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.
M.Khan	And thus have We sent it (the Qur`an) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or Waq (defender) against Allāh.
Pickthal	Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.
Shakir	And thus have We revealed it, a true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۖ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

Messengers	رُسُلًا	We sent	أَرْسَلْنَا	And indeed	وَلَقَدْ
For them	هُمْ	And We made	وَجَعَلْنَا	Before you (O Muhammad)	مِنْ قَبْلِكَ
And not	وَمَا	And offspring	وَذُرِّيَّةً ۖ	Wifes	أَزْوَاجًا
To	أَنْ	For a Messenger	لِرَسُولٍ	It was	كَانَ
Except	إِلَّا	A sign	بِآيَةٍ	Bring	يَأْتِيَ
For each and every	لِكُلِّ	Allah's	اللَّهِ	By Leave	بِإِذْنِ
		There is a Decree	كِتَابٌ	Matter	أَجَلٍ

Translit	<i>Wa Laqad 'Arsalnā Rusulāan Min Qablika Wa Ja`alnā Lahum 'Azwājāan Wa Dhurriyatan Wa Mā Kāna Lirasūlin 'An Ya'tiya Bi'āyatin 'Illā Bi'idhni Allāhi Likulli 'Ajalin Kitābun</i>
AhmedAli	اور البتہ تحقیق ہم نے تجھ سے پہلے کئی رسول بھیجے اور ہم نے انہیں بیویاں اور اولاد بھی دی تھی اور کسی رسول کے اختیار میں نہ تھا کہ وہ اللہ کے حکم کے سوا کوئی معجزہ لاتا ہر زمانے کے مناسب احکام ہوتے ہیں
Jalandhry	اور (اے محمد صلی اللہ علیہ وسلم) ہم نے تم سے پہلے بھی پیغمبر بھیجے تھے۔ اور ان کو بیویاں اور اولاد بھی دی تھی۔ اور کسی پیغمبر کے اختیار کی بات نہ تھی کہ خدا کے حکم کے بغیر کوئی نشانی لائے۔ ہر (حکم) فضا (کتاب میں) مرقوم ہے

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YusufAli	We did send messengers before thee and appointed for them wives and children: and it was never the part of an messengers to bring a Sign except as Allah permitted (or commanded). For each period is a Book (revealed).
M.Khan	And indeed We sent Messengers before you (O Muhammad SAW), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's Leave. (For) every matter there is a Decree (from Allāh). (Tafsir At-Tabari).
Pickthal	And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.
Shakir	And certainly We sent messengers before you and gave them wives and children, and it is not in (the power of) an messenger to bring a sign except by Allah's permission; for every term there is an appointment.

## يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿39﴾

What	مَا	Allah	اللَّهُ	Blots out	يَمْحُو
And with Him	وَعِنْدَهُ	And confirms (what He wills)	وَيُثَبِّتُ ۖ	He wills	يَشَاءُ
		(of) the Book	الْكِتَابِ	(is) the Mother	أُمُّ

Translit	<i>Yamḥū Allāhu Mā Yashā'u Wa Yuthbitu Wa `Indahu 'Ummu Al-Kitābi</i>
AhmedAli	اللہ جو چاہے موقوف کر دیتا ہے اور باقی رکھتا ہے اور اسی کے پاس اصل کتاب ہے
Jalandhry	نہا جس کو چاہتا ہے مٹا دیتا ہے اور (جس کو چاہتا ہے) قائم رکھتا ہے اور اسی کے پاس اصل کتاب ہے
YusufAli	Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.
M.Khan	Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfūz).
Pickthal	Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.
Shakir	Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.

## وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ﴿40﴾

Part	بَعْضَ	We show you (O Muhammad)	نُرِيَنَّكَ	And whether	وَإِنْ مَا
Or	أَوْ	We have promised them	نَعِدُهُمْ	(of) what	الَّذِي
Your duty	عَلَيْكَ	(is) only	فَإِنَّمَا	Cause you to die	نَتَوَفَّيَنَّكَ
(is) the reckoning	الْحِسَابُ	And on Us	وَعَلَيْنَا	To convey (the Message)	الْبَلَاغُ

Translit	<i>Wa 'In Mā Nuriyannaka Ba`da Al-Ladhī Na`iduhum 'Aw Natawaffayannaka Fa'innamā `Alayka Al-Balāghu Wa `Alaynā Al-Ḥisābu</i>
AhmedAli	اور اگر ہم تجھے کوئی وعدہ دکھادیں، جو ہم نے ان سے کیا ہے یا تجھے اٹھالیں سوتیرے ذمہ تو پہنچا دیتا ہے اور ہمارے ذمہ حساب لینا ہے
Jalandhry	اور اگر ہم کوئی عذاب جس کا ان لوگوں سے وعدہ کرتے ہیں تمہیں دکھائیں (یعنی تمہارے روبرو ان پر نازل کریں) یا تمہاری مدت حیات پوری کر دیں (یعنی تمہارے انتقال کے بعد عذاب بھیجیں) تو تمہارا کام (ہمارے احکام کا) پہنچا دیتا ہے اور ہمارا کام حساب لینا ہے
YusufAli	Whether We shall show thee (within thy lifetime) part of what We promised them or take to Ourselves thy soul

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	(before it is all accomplished), Thy duty is to make (the Message) reach them: it is Our part to call them to account.
M.Khan	Whether We show you (O Muhammad SAW) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.
Pickthal	Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.
Shakir	And We will either let you see part of what We threaten them with or cause you to die, for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business).

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ  
سَرِيعُ الْحِسَابِ ﴿٤١﴾

That We	أَنَّا	They see	يَرَوْنَ	Did not	أَوَلَمْ
Reducing it	نَنْقُصُهَا	The land	الْأَرْضَ	Come to	نَأْتِي
And Allah	وَاللَّهُ	Its outlying borders	أَطْرَافِهَا ۚ	From	مِنْ
To put back	مُعَقِّبَ	(there is) none	لَا	Judges	يَحْكُمُ
(is) Swift	سَرِيعَ	And He	وَهُوَ	His judgement	لِحُكْمِهِ ۚ
				(at) reckoning	الْحِسَابِ

Translit	'Awalam Yaraw 'Annā Na'tī Al-'Arḍa Nanquṣuhā Min 'Aṭrāfihā Wa Allāhu Yaḥkumu Lā Mu`aqqiba Liḥukmihi Wa Huwa Sarī'u Al-Ḥisābi
AhmedAli	کیا وہ نہیں دیکھتے کہ ہم زمین کو اس کے کناروں سے گھٹاتے چلے آتے ہیں اور اللہ حکم کرتا ہے کوئی اس کے حکم کو ہٹا نہیں سکتا اور وہ جلد حساب لینے والا ہے
Jalandhry	کیا انہوں نے نہیں دیکھا کہ ہم زمین کو اس کے کناروں سے گھٹاتے چلے آتے ہیں۔ اور خدا (جیسا چاہتا ہے) حکم کرتا ہے کوئی اس کے حکم کا رد کرنے والا نہیں۔ اور وہ جلد حساب لینے والا ہے
YusufAli	See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands there is none to put back His command: and He is swift in calling to account.
M.Khan	See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allāh judges, there is none to put back His Judgement and He is Swift at reckoning.
Pickthal	See they not how we visit the land, reducing it of its outlying parts? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning.
Shakir	Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom-- there is no repeller of His decree, and He is swift to take account.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۚ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۚ وَسَيَعْلَمُ  
الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ ﴿٤٢﴾

Those who	الَّذِينَ	Did devise plots	مَكَرَ	And verily	وَقَدْ
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Is the planning	الْمَكْرُ	So unto Allah	فَلِلَّهِ	(were) before them	مِنْ قَبْلِهِمْ
What	مَا	He knows	يَعْلَمُ	All	جَمِيعًا
Person	نَفْسٍ	Every	كُلُّ	Earns	تَكْسِبُ
For whom will be	لِمَنْ	The disbelievers	الْكُفَّارُ	And will know	وَسَيَعْلَمُ
		(of) the Home	الدَّارِ	The good end	عُقْبَى

Translit	<i>Wa Qad Makara Al-Ladhīna Min Qablihim Falillāhi Al-Makru Jamī`āan Ya`lamu Mā Taksibu Kullu Nafsin Wa Sayā`lamu Al-Kuffāru Liman `Uqbā Ad-Dāri</i>				
AhmedAli	اور ان سے پہلے لوگ بھی تدبیریں کر چکے ہیں سو اصل تدبیر تو الہ ہی کی ہے جو کچھ کوئی کرتا ہے اسے سب خبر رہتی ہے اور ابھی کافروں کو معلوم ہو جائے گا کہ نیک انجام کس کا ہے				
Jalandhry	جو لوگ ان سے پہلے تھے وہ بھی (بہتری) پالیں چلتے رہے میں سو پال تو سب الہ ہی کی ہے ہر نفس جو کچھ کر رہا ہے وہ اسے جانتا ہے۔ اور کافر جلد معلوم کریں گے کہ عاقبت کا گھر (یعنی انجام محمود) کس کے لیے ہے				
YusufAli	Those before them did (also) devise plots; but in all things the master planning is Allah's. He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the End.				
M.Khan	And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).				
Pickthal	Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.				
Shakir	And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.				

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۖ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ  
الْكِتَابِ ﴿٤٣﴾

Disbelieved	كَفَرُوا	Those who	الَّذِينَ	And say	وَيَقُولُ
Say	قُلْ	A Messenger	مُرْسَلًا ۖ	You (O Muhammad) are not	لَسْتَ
For witness	شَهِيدًا	Allah	بِاللَّهِ	Is Sufficient	كَفَىٰ
And whoever	وَمَنْ	And (between) you	وَبَيْنَكُمْ	Between me	بَيْنِي
(of) the Scripture	الْكِتَابِ	Knowledge	عِلْمُ	He has	عِنْدَهُ

Translit	<i>Wa Yaqūlu Al-Ladhīna Kafarū Lasta Mursalāan Qul Kafā Billāhi Shahīdāan Baynī Wa Baynakum Wa Man `Indahu `Ilmu Al-Kitābi</i>				
AhmedAli	اور کہتے ہیں کہ تو رسول نہیں ہے کہ دو میرے اور تمہارے درمیان الہ گواہ کافی ہے اور وہ شخص جس کے پاس کتاب کا علم ہے				
Jalandhry	اور کافر لوگ کہتے ہیں کہ تم (خدا کے) رسول نہیں ہو۔ کہ دو کہ میرے اور تمہارے درمیان خدا اور وہ شخص جس کے پاس کتاب (آسمانی) کا علم ہے گواہ کافی ہیں				
YusufAli	The Unbelievers say: "No messengers art thou." Say: "Enough for a witness between me and you is Allah, and				

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	such as have knowledge of the Book."
M.Khan	And those who disbelieved, say: "You (O Muhammad SAW) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."
Pickthal	They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.
Shakir	And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.